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Morrison and the Opening of China

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CHURCH AND MARTYRS' GRAVES, PAO-TING-FU

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Foreword.

Have you found the Envelope Series useful and interesting? We want to make it more so. In the coming year, two numbers will present the story of The American Board's work in two of its great fields. Dr. Patton will probably write an account of Africa, illustrated with his own photographs. The other two numbers will offer practical suggestions and outline programs for the mid-week service, and material for Sunday-school teachers and young people.

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Notice the suggested outline for PROGRAM on this number in the closing pages.

We regret the necessity of condensing Prof. Rowe's article, but we thank him for the entire series now concluded. They have touched the corners of the earth.

America and China.

America has proved herself to be China's best friend. Let the following facts suggest our national policy. Is it less than *"missionary?"*

1829. Rev. Dr. Bridgeman entered China under the American Board.

1833. Rev. S. Wells Williams, famous missionary and historian, joined the Mission.

1861. Anson Burlingame, our first national representative "made it clear that his Government opposed any principle of spoliation towards China."

1899. John Hay, the golden-rule Secretary of State, secured from the Powers the "open-door" policy, a triumph of diplomacy and a safeguard for China.

1900. After the Boxer riots, Hay secured "permanent safety and peace to China," from the nations.

1901. Hay refused to allow exorbitant indemnity, basing reprisals on actual losses.

1904. The Government persuaded Russia and Japan to regard neutrality of China proper.

1905. Roosevelt secured peace between Russia and Japan and the return of Manchuria to China's control.

1907. During famine, the American Red Cross relief outstripped all others.

1908 $11,000,000, our share of the indemnity, unclaimed by losses, was returned to China.

1908. America called together the Opium Commission, representing leading nations, to assist China in her greatest moral battle.

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"The good already done by American merchants, missionaries, educators, diplomats, in China, outweighs the good done by any other nation."

Morrison and the Opening of China.

A close analysis of the eastern character is worth while for the student of such a country as China. Two characteristics may be singled out for special comment. The first is the utter lack of regard for personality. Here men worship a personal God, and in society carefully differentiate the individual human being from the mass. There neither God nor man possesses individuality. The whole training tends to destroy originality, to reduce all to the dead level of stagnation, and to overemphasize the general at the expense of the particular. The second characteristic is the negative, passive attitude toward everything, as if life were to be minimized and despised as over against our western attitude of the virile, ambitious man, striving to get on in the world, and impatient of every obstacle that stands in his way.

To the Chinese there is no personal God. The vast expanse of Chinese country has weighed down heavily upon the Chinese mind and has over-balanced the very thought of the heavens. God is the fate, the power that dwells in nature, in the land that he sees round about. Confucianism is not so much a religion as it is an ethical system. Buddhism which was transplanted to China presents no personal God other than Buddha himself. And Taoism is a system of divination and mysticism which recognizes no one creator. This great lack of personality in the godhead has been a blight upon the mind and religious ambition of the Far East and this blight impresses itself also upon the Christian heart of the western student.

There is likewise a lack of emphasis upon the personality of man. The individual is but one of an enormous mass. There are nearly four hundred million people in China and each one is but an infinitesimal atom in the great social body. The individual cares nothing about himself or his neighbor; suicide is one of the com-

monest acts in China — a woman in a fit of despondency over a family jar throws her life away; a school boy because of a reproof he has received in school, makes way with himself. Life is cheap, altogether too cheap to make it count for anything. The individual is nothing.

And not only is there no personal God, and not only does the individual count for almost nothing, but there is no thought of a relationship between a personal God and a human individual.

The essence of our religion is personal contact with God. We are not satisfied, nor ever can be, with our Christian faith unless it means to us the reaching out of our individual human soul to grasp a personal God.

A brief comparison of the history of the West in various countries and in its various phases, with the history of China or India makes plain the immense difference. If we should trace in our thought for a moment the history of the three thousand years or more that make up the actual history of China, we should be surprised to find how few great individuals there are; the individual has been sunk so completely in the mass that there are almost no great outstanding characters in the whole space of two or three thousand years. But in England, in the forty-five years of the age of Elizabeth, or the sixty years of the age of Victoria, great individuals thronged the stage. Whether in America, England or the continent of Europe, tens and scores and hundreds of great men in all departments of life have stood out distinct from the multitude and have enlisted human interest and appreciation.

Besides the lack of personality which impresses us and helps destroy our interest in the East, there is also a lack of action. People live in the same kind of houses, wear the same kind of clothes, think the same thoughts, and pass the day in the same sort of way as did their ancestors two thousand years ago. Until recently, Asia has presented a picture of races in a stage of arrested development, deficient in conception and achievement, retarded by unwholesome teaching and immoral practices, backward and unambitious in industry, dull and often hope-

less regarding the thought of emergence from the present state, and were it not for the rude jostling of the West, content to continue their Rip Van Winkle sleep of centuries indefinitely into the future.

China's Characteristics.

The country of China presents certain peculiarities that demand present attention. The first special characteristic is that of *isolation*. The location of the country helps to explain why there has been stagnation and lack of action in China during all the years that are past. On the north of the Chinese provinces is desert; not only desert, but the cold region of Siberia, inhabited only by wandering hordes and more recently by a few Russian settlers. On the west are lofty mountains and that highest tableland in the world, which is denominated Tibet. And on the south, where is the only country with which China most naturally would have any intercourse, are the highest mountains in the world. And on the east of China is the largest ocean in the world. Set apart by itself there in Asia, mountains and deserts and seas all about, what could China be but an isolated, stagnant nation?

A second characteristic is the *homogeneity* of the Chinese. The people of China, aside from the ruling Manchus are of one race—more than three hundred and fifty millions of them. That means much, for it gives a unity and a solidarity to this nation that is not to be found in India, or in our own America, much less in an equal expanse of territory in Europe. It means that it is possible to reach out and touch more persons, through the efforts of one missionary, in one tongue, than it is almost anywhere else in the world. It means that it is easier to comprehend the religious ideas of this vast country than it would be if they were different in all parts of the land. There is greater hope for the future of China because of this fact of homogeneity, and even more because of the absence of a caste system such as has cursed India.

Yet China is poor, and its *poverty* is the third great characteristic of the Chinese people. The

people are more thrifty than in some other parts of the East; beggary is less annoying than in India. Drought and famine, fire and flood do their part in tearing down prosperity, and the oriental spirit is not elastic and resourceful enough speedily to recover from such disasters. The people are further discouraged by the unjust exactions of government officers who freely plunder rich and poor alike. It is estimated that three or four million people die of hunger every year. The government does nothing to help. Ignorance, superstition, government extortion, inconvenient currency, lack of transportation and ancient methods are all contributing to keep the people poor.

But China is proud, and the *pride* of China is a fourth characteristic. It is proud of its isolation; it is proud in the history of its past; it is proud of its hoary antiquity. It believes itself to be the middle kingdom of the earth, and arranges in its geography all the nations of the West in succession along its western side, each far insignificant to the middle kingdom; and the nations to the east and south of it along the eastern side with the same indiscriminate arrangement; but until recently China has been unwilling to recognize any other nation as deserving consideration from itself. There has been a scorn of the foreigner. This helps to account for the friction which before the last generation was so characteristic of all trade relations; it accounts for the Boxer uprising and minor contemporary disturbances.

And last of all there is a fifth great characteristic of China, and that is, that it is *ancient.* Its antiquity counts for more with the average Chinaman than any other consideration probably that comes into his life. The general consensus of opinion among scholars, is that China had its origins to the west, and is related in its culture to Babylon. Modern investigation points to the region of Turkestan or to the section of country further west as the centre of distribution.

But China in some respects was superior to other Turanian civilizations. The race has reason to be proud of its early achievements of conquest as traced in its earlier dynasties, and its

achievements in the department of literature for China has done more than most of the other nations of the world to encourage literature. China reverences her whole educational system of the past, and it is a slow process to convince the Chinaman that that literature and civilization are not superior to any in the world.

The Land of T'ang.

It is worth while to examine into this country of the Far East in order to know something of its physical features and its political divisions. In comparison with India, China is slightly smaller, if we take only the eighteen provinces of China proper; the whole of the Chinese Empire includes Manchuria on the north, Mongolia on the northwest, and Tibet on the west. If China proper were laid upon the map of the United States, it would extend from Boston, which corresponds to Mukden, the capital of Manchuria, to Havana, which would mark the point where Canton is in the southern part of China; and then in the western country as far west as Kansas City, which would correspond to the most western province of the eighteen in China proper.

In the northeast there is the so-called Great Plain, which is nothing more than an accumulation of silt from two great rivers, Hoang-ho and Yang-tse-kiang; which pass from the mountains of Tibet in the west, across the expanse of the eighteen provinces, and empty into the Pacific ocean. Just as the Rhine brings down year after year quantities of silt and deposits it into the Netherlands, so these two rivers bring their deposits and the result is the vast Plain, which is about the size of the whole of New England, New York, Pennsylvania, New Jersey, Delaware, Maryland and Virginia. Conceive that expanse of country and then conceive the planting of one hundred and seventy-seven millions of human souls in that space. That means over eight hundred people to the square mile—much the most thickly settled portion of the surface of the globe. The amount of territory which would correspond to it in our own country maintains about ninety to the square mile. In Belgium,

which always is referred to as the most thickly settled portion of Europe, the proportion is somewhat over five hundred to the square mile. Here is a large section of the northeastern part of China, with more than eight hundred people to the square mile. If this were not an exceedingly fertile region where two crops can be gathered annually; if it were not that the rivers fertilize the soil so that it is not necessary to have artificial fertilization year after year; it would be absolutely impossible that the millions and scores of millions of people could maintain themselves.

If we pass up the eastern coast into the far eastern province of Manchuria, we reach a part of China which has been prominently in the world's eye the last few years. The Chino-Japanese war occurred over the ownership of Korea, and the domination of the southern part of Manchuria and the west; the same cause produced the Russo-Japanese war. Manchuria was the battlefield of the armies of these two great nations and after the conflict, the province which seemed likely to be lost to China, was returned to the hands of its former owner, but it is problematical whether it will remain a permanent part of the empire. Manchuria is not so populous as other provinces of China, but it is capable of maintaining a large population, for there is great latent wealth in its soil; the people who inhabit the province of Manchuria also are more active and energetic than other peoples of China. They seem more likely to advance with greater rapidity than do the people of the other provinces, and Manchuria has been opened to missionary effort. Manchuria is in the line of progress today.

The traveler going away from the coast, into the interior of the country, would naturally go up one of the great river systems to which reference has already been made. The Yang-tse-kiang occupies the central part of the land of China. With its tributaries it supplies twelve thousand miles of navigable waterway to the central part of China. Like our own great Middle West, the interior may yet prove to hold in its hands the future prosperity of the country, and the future of Chinese mis-

sions. Ocean steamers have found their way up this river for hundreds of miles, and river-going steamers penetrate into the farthest western province of this mighty empire. In the interior is Hankow, the Chicago of China, with hundreds of thousands of inhabitants, on water as well as on land. It is becoming a great railroad centre; it is at the junction of two or three of the largest rivers of China; and it seems destined by and by to be the greatest metropolis in the whole nation.

The resources of this vast territory are known to be enormous, but they are almost untouched. Modern methods of agriculture would transform millions of square miles. No one has yet measured the extent of the country's mineral wealth, vast deposits of coal, iron and other minerals. There are untold possibilities before this Eastern nation. In other words, China today is not a worn-out country; it is not an exhausted nation; it has been merely sleeping during these long years, and the time is coming, if not here already, when the giant will awake and stretch himself and begin to live a new life.

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A Glimpse at the Past.

Three thousand years have passed since the beginning of definite history in China. The history of the land goes back tens of thousands of years before that, but it is legendary. The true history of China has been traced to about the year 1000 B. C. Then came the famous Chou dynasty, with the beginnings of Chinese literature, of Chinese wisdom, of the Chinese forms of administration in government; the foundations were laid for that which was to come after. Those are the years when great things were being accomplished in the Western world. They are the years of the rise and fall of the Greek states. They are the years when Israel was in decline, when Assyria and Babylonia reached the height of glory and fell in the dust before Persia. They are the years of rise of the mighty empire of Alexander the Great, the greatest power that the world had seen up to that time. They were the years of the rise of Rome; but those thousand years count for almost nothing as we read

the history of China. They were only the beginnings. Yet there are two individuals in those thousand years that stand out for us, not as great conquerors or kings, but as those who came before the Chinese people as religious teachers and founders of literature. They are known in history as Confucius and Lao-tze. Confucius was the founder of the ethical system which has received his name: Lao-tze was the founder of the religious system known as Taoism. These men made an impress upon their times which has not been forgotten.

It is quite singular that the time of greatest success and glory in Chinese history was exactly in the years when Europe was in its period of decline and darkness; from about six hundred to about nine hundred and twenty.

After a dim succession of centuries comes the modern history of China. In 1644, the Manchus from the north succeeded in overturning the reigning house and establishing themselves on the Chinese throne, so that for the last two hundred and fifty years, foreigners have dominated the national interests of China.

How was it that China, this land so long in its own seclusion, for so long satisfied with its own isolation, was at last opened to the world? It came about because of the interests of modern trade. Several centuries ago, when the Eastern trade became important to Europe, the Portuguese established themselves on the southeastern frontier in the town of Macao, and before the nineteenth century came to be, foreign merchants had been assigned to the city of Canton, where, along the river bank, in what was known as the thirteen "factories," foreigners could live and trade. English trade interests in China were in the hands of the East India Company, and the East India Company was not friendly to other traders outside of its own monopoly, nor friendly to missionaries. The result was that China was closed almost altogether to foreign trade. In 1840, the so-called "Opium War" began. This occurred not merely because the Chinese destroyed forty thousand chests of opium, as the Boston patriots destroyed the tea in the famous "Boston Tea Party," but because the nations of

Europe, under the leadership of England, were determined China should no longer remain by herself apart, but that trade should be free for all the West.

The missionary interests in China, so far as Protestants are concerned, are of comparatively recent date. It is as late as 1907 that the centennial was observed of the landing of the first Protestant missionary in the "Flowery Kingdom."

The story of Robert Morrison begins with his birth in 1782, in the tiny village of Morpeth, Northumberland, England. Not long after, his father removed to Newcastle-on-Tyne, England, where he engaged in the last and boot-tree manufacturing business. The boy spent most of his time in the shop of his father. It is a curious coincidence that both Morrison and Carey had trades so nearly allied. At the age of sixteen, Morrison went through a religious experience, and he came to the conclusion that God had designed him to give his life to missionary effort. He received his training in two Congregationalist seminaries and after that went to London for a more scientific training. By that time, he conceived himself ready to enter upon foreign missionary endeavor, and placed himself in the hands of the London Missionary Society, a Congregationalist body of Great Britain, expressing the desire to have the hardest field that they could find for him in the world. His own preference was Timbuctoo, in the Soudan. But the London Missionary Society, under the influence of two of its most active leaders, was satisfied that the hardest field in the world just then was China, and designated Morrison to Canton. After a long and tiresome journey of seven months, by way of New York, he landed in Canton, in 1807.

The story of Morrison's activities is very discouraging. He had to give himself to study during the first few years, as he was unable to make any impression on the Chinese by way of direct address. He did gather in his own rooms, from Sunday to Sunday, some six or eight people who were willing to listen to his evangelical talks; but it was many years before he gained his first native convert, and when he died, in 1834, twenty-

seven years after he had landed in Canton, there were but three Chinese converts to Christianity in the whole country. The life story of Morrison is not the story of a pioneer who passes through startling experiences. It does not correspond in any sense with the early experience of Adoniram Judson in Burma, or with the experiences of other missionaries in the islands of the sea or wildest Africa. He simply, as some one has said, went to his daily work as a prisoner chained between Canton and Macao, translating the Bible, preparing a Chinese dictionary, corresponding with those in Christian activity in other parts of the East, and waiting, waiting for the opening of China. When he died in 1834, he had not yet seen his hopes fulfilled.

Morrison must be given credit for being one of the most patient of missionary heroes. The process of waiting is harder than that of earnest activity. It is frequently said that in time of battle, soldiers are glad to be placed in the forefront of the line, for those in the thick of the fight feel no fear, but those held in reserve, who hear the firing, but who have to wait, have the hardest place.

China today presents not the problems of a generation ago. For the first half century, almost no results could be seen. Then until 1900 came a slow but steady growth. Missionary effort expanded into the interior and became diversified in various forms of evangelistic, educational and philanthropic endeavor. Since the Boxer uprising of ten years ago, a new spirit has seized upon the Celestial empire. Its Rip Van Winkle sleep is over. It is finding its place in the ranks of the nations. It is investigating and adopting the social and economic methods of the West. It is giving an ear to the message of the cross. Christianity itself is in a better position to meet its opportunities. Denominational differences are being minimized, and not only comity but co-operation is the watchword of the present. Three Shanghai conferences have illustrated and emphasized this spirit.

It is a commonplace to say that this is a strategic time in the Christianization of the Orient. Within a century, the four hundred millions of

Chinese may prove dynamic to revolutionize human living. Never before has the Christian church been challenged to so tremendous an undertaking. Twice before Christianity has had its critical period. Once was when as an untried force it faced the problem of converting the Roman empire, and even in its infant weakness, it gained success. Again the Christian church faced defeat and destruction when German barbarism crushed that same empire and threatened the very existence of culture and religion, but with the centralized power of the Roman church, victory was made secure. With vastly augmented strength the church of Christ is challenged to the conquest of one-fourth of the people of the globe. It is a titanic undertaking; the result will spell a success that can be measured only in terms of the planet, or a failure stupendous in its consequences to all mankind. A century ago, China's gates stood ajar, today they are wide open. Shall the King of glory enter in?

HENRY K. ROWE.

MORRISON AND HIS NATIVE ASSISTANTS

THE AMERICAN BOARD IN CHINA.

In 1828, Morrison appealed to the American Board to take a share in the huge enterprise. American merchants in the Canton trade strongly seconded the call. Rev. Elijah C. Bridgman and Rev. David Abeel reached Canton in 1830; S. Wells Williams in charge of the press and Dr. Peter Parker, our first medical missionary to be sent out to any mission field, were early and strong re-enforcements. The first approaches to the Chinese were made through their love of books, and their desperate need of intelligent medical care; the doctor and the publisher "caught on." But the China of that day was not really open to missionaries. They were obliged to live upon foreign territory, in Macao or Hong Kong. The Opium War of 1840 resulted disastrously so far as China's release from her bondage to the debauching traffic was concerned, but it opened five principal ports to the world. But it was slow and discouraging work to get any hold of the people; they took the missionary books and papers eagerly, but were little moved by their contents. That was an era of preparation; of learning languages, winning confidence, making friends; of tours of exploration and of seed sowing; of watching for opportunity and of forecasting a course when the way should open.

From the beginning, the tendency was to push northward, where it was recognized the heart of China was to be found and her destiny was to be determined. With the opening of the five cities for residence in 1842, the American Board was soon occupying Amoy and in a short time, Hong Kong also. On New Year's Day, 1847, Stephen Johnson reached Foochow and from that day to the present this capital city of the great Fukien province has been the center of the Board's FOOCHOW MISSION. Sixty-three years of patient and wise effort show a marvellous result. The first attempts of the missionaries to find a home in the city almost produced

riots; now they occupy a splendid station established and equipped with the several lines of missionary effort in full and eager operation, and with streams of influence flowing through the city and in the province of 20,000,000 people. Large colleges for both sexes rank high in the educational life of the city, long a student center. The viceroy of the province and other high officials attend college commencements and invite teachers and students to be represented in public functions. Eighteen organized churches in the city and suburbs serve and train the Christian Chinese. In college, theological school, and hospitals, in day and boarding schools; in home missionary society, evangelistic bands and Christian Endeavor societies (the first in China was organized here in 1885), the development of a live, resourceful and growing Christian community is evidenced. The third generation of these Chinese Christians is now to be seen in Foochow, and it bears the marks of an ingrained and seasoned Christian character.

The Foochow mission has worked out in several directions into the country districts, the farthest location being at Shao-wu, two hundred miles northwest and really a field by itself, shut off by intervening mountains, and an entire difference of dialect. Three characteristics of the Foochow Mission have been: (1) the emphasis placed on work for women — girls' schools and colleges, medical work for women, a woman's Home Missionary Society are features of its growth. (2) The evangelistic zeal of the Chinese Christians — there are three hundred Christian workers connected with the Home Missionary Society, and one hundred and fifty-one outstations all in charge of Chinese workers. (3) The commanding influence of the higher educational institutions which have been steadfastly developed.

With the entrance of the Allied Armies into Peking and the flight of the court, in 1860, all China was at last opened to missionary occupation. The result was due in large measure to the influence of Dr. S. Wells Williams, Rev. W. A. P. Martin and other friends of missions. The American Board at once pressed still

further northward and opened its NORTH CHINA MISSION. The imperial province of Chili was now entered with fresh ardor and expectancy. Five strategic locations were successively chosen, Tientsin, the chief port of North China, Peking, the capital, Kalgan, a frontier city by the Great Wall, toward Manchuria, Tungchow, the port of Peking and its educational suburb, and Pao-ting-fu the capital of the province, to be made forever memorable when the Boxers in 1900 totally destroyed the station and killed the devoted missionaries, Misses Gould and Morrill and Horace Pitkin, together with thirty-seven native Christians, including Pastor Meng. The early '80's saw an advance into the teeming province of Shantung and the occupation of two locations; Lintsing and Pangchwang, which is one of the stations supported by the "Station Plan."

"Push into the interior," was the watchword and eager missionaries went everywhere sowing the seed. In the large centers, substantial foundations had been laid, when that whirlwind of mad revolt called the Boxer Uprising in 1900, sought to sweep from China everything foreign and new. The testing of these infant Christian communities and institutions was merciless. It was fire and sword for all who were suspected of associating with the "foreign devils." Where the Boxers appeared there was no refuge but in flight or hiding; few could fly fast enough or hide deep enough to escape.

Once more it was proved that the martyr's blood is the seed of the church. The decade since the Boxer outbreak has seen swift advance at every station in North China and in all lines of work. Though the ranks of professing Christians were then decimated they have not only refilled but increased; over against 2,934 church members in 1900, there are now 3,963. And the institutions whose buildings were then destroyed or whose routine of work was broken up are now re-established and enlarged till their earlier successes rejoiced over at the time as notable, now seem but the days of small things. Particularly strong in this mission has been the Board's development of educational and medical work; its

schools of higher grade and its hospitals have been leaders in their respective fields. By a union with other missionary societies the Board's colleges, theological seminary and medical training school at Pekin and Tungchow have been brought into a co-operative system of Christian higher institutions of learning at the capital of the empire, which gives to them all increased prestige and influence.

The growth in the size and strength of the Christian communities during the decade finds abundant proof. In Tientsin is just formed the Chinese Christian church of Tientsin, composed of converts of the several missions, and organized, officered, supported and worked by its members, with outreaching plans that look to the further evangelizing of the city and region. The contrast between the Christian outlook today and ten years ago is almost unbelievable. The message of Christianity and the claim of its institutions are being heard not only by the destitute and the degraded, but now also by some of the favored and influential classes.

Explorations of some of the North China missionaries into the adjoining province of Shansi about 1880, led to the opening of the Board's SHANSI MISSION in 1883. The pioneers in the field were Oberlin men and from the first the mission has been most intimately associated with Oberlin College and Seminary. Some shifts and experiments were necessary before permanent locations were made at Taikuhsien and Fenchow, so that systematic and constructive work was only well under way, with few results as yet to be reported when the Boxer storm burst upon this unprotected mission in the far interior. Prejudice and superstition were the more easily stirred in these remote regions; the devastation was here fiercest and most unescapable. The missionaries and their followers could only await certain doom. One by one the stations of all the missionary societies in the province were attacked, outbuildings demolished, men, women and children butchered, and the compounds swept clean by fire and pillage. It was a hopeless sight to look round upon the wreck of the mission. Yet here too, when at length restora-

tion was attempted, the recovery was swift and strong.

The years of the twentieth century so far have brought astonishing results to the Christian propaganda in Shansi. The hatred and fear of Boxer days has entirely disappeared. There is everywhere good will and an open door for the missionary. In this province, rich in resources, with its thrifty and capable people, there is now an eagerness for the new learning and a readiness to adopt new ways that are full of promise. Great advance has been made in stopping the ravage of opium among the people, formerly the special curse of the region; the crusade against the misery of foot-binding has also brought relief to a growing company of women. The Board's staff in this field today—a gifted and devoted company of young missionaries, is divided between exultation over the opportunities and dismay at the inadequate resources for the need. Schools have five times as many applicants as can be received; churches will not begin to hold the congregations that gather; temples are being turned into government schools for which competent teachers are in demand; the Chinese Christians, young and old, are giving generously of time and money to help provide institutions and workers. A new era has dawned, when there is no limit to the chance, if there be laborers for the harvest.

While the Board's work in the north of the Empire was thus expanding, its earliest field in the South was re-opened in 1883, at Hong Kong. The distinctive purpose of the new movement was to provide a safeguard for Christian Chinese returning from America to their homeland, and to aid them in evangelistic work in the localities where they were once more to dwell.

Work was begun with the opening of an evening school, somewhat after the pattern of those in San Francisco, and for eight years Rev. C. R. Hager, the first missionary, toiled single-handed. At length with the coming of another missionary, Canton was re-opened as a second station, and the educational center. With its name changed to the SOUTH CHINA MISSION, the new enterprise gradually broadened to take on the

characteristics of an established and general mission. Its distinctive work, however, has been from the beginning evangelistic, the winning and nurturing of small groups of disciples as the way opened here and there, until now there are no less than forty-two out-stations, with four thousand communicants under the care of native pastors and teachers. Of late, the higher schools are coming to occupy an important place in the mission development; the Girls' Boarding School under Mrs. Nelson's direction, at Canton, having achieved a notable success in reaching the daughters of the gentry.

These four missions, *South China, Foochow, North China* and *Shansi,* comprise the American Board's present undertaking in the Chinese Empire. Differing somewhat in situation and characteristics, they are all facing the new day in China; in each the missionary staff is capable and alert, but they are overwhelmed with the inadequacy of their resources in view of the sudden and splendid opportunities. This awakening of China means a tremendous and urgent responsibility on these missions which the American Board has planted.

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When the Centenary of Morrison's arrival in China was celebrated in Canton, September 5 - 7, 1907, it appeared that in the city where he was not allowed to reside, and where his life would gladly have been taken one hundred years before, there was not a church large enough to hold the crowds that would assemble to honor his name and work. It was necessary to build for the purpose a bamboo mat shed on the river front and the 3,000 sittings of the structure were not sufficient to accommodate the audiences. A mass of well-dressed, orderly, interested people, including officials, gentry, students and merchants as well as the laboring classes filled the seats or stood at the back and side, or clamored at the gate for admittance. For three days, meetings of various kinds were conducted by a Chinese committee and vital matters of missionary life and work, opium reform, and industrial betterment were vigorously treated. The scenes of these days revealed China's awakening over

against the background of Morrison's hard and discouraging endeavor. At last the rock had broken! And for the American Board starting out on its second century of life in this year 1911, what exhilaration and challenge does the New China present. The concern now is not so much for the stirring of China as for the rousing of the Church of Christ to work while it is day. "Awake, awake, thou that sleepest," is now the call, not of West to East, but of East to West.

THE OPEN DOOR IN CHINA.

COMING TO SCHOOL AT DIONG-LOH.

Suggestions for Program on China.

Have an attractive map drawn. Locate our Missions and stations by seals. Can you find a few curios or native articles? Ask the laundrymen. Turn the clock back ten hours to keep in touch with China. Increase the attendance by assigning names of friends to be "personally conducted" by committeemen in parties from various neighborhoods. Send to us for a report letter or material if you find a lack of items. Ask a few persons to look up one item of secular interest on China from recent magazines. Have you ever used the sets of stereopticon slides on China at our district offices?

1. Opening Song Service. Point out verses which suggest truths needed by China, or applicable to our responsibility.
2. Scripture Lesson. Use a missionary passage or ask three to bring in selected verses.
3. Sentence Prayer Service. Remember known missionaries by name. Ask definite petitions for all our forces; the native leaders, persecuted converts, young men, schools.
4. The Land of Sinim. Very briefly first speaker presents the map, describes divisions, locates missions, great cities. Use also material on page 3. "America and China," and items from newspapers.
5. Characteristics of the Chinese. Read aloud one chapter of Dr. Arthur Smith's "Chinese Characteristics," cut to five minutes. Review others from this pamphlet, pages 4 - 7.
6. The American Board in China. Let the pastor outline our work there in ten mintes from Strong's "The Story of the American Board" or let four members speak of one Mission each in two minutes. This is the educational kernel of the meeting.
7. If I Were a Missionary in China? Ask a strong speaker, in few words to point out the greatest needs and tell just what he thinks we ought to do next to help China.
8. Closing Service.

A Word to Young People and Leaders.

To those who support shares in the Station Plan, to all teachers and superintendents whose schools are assisting the church to raise the support of "your own missionary," and in fact to any Sunday-school or young people's organization

WE MAKE THIS OFFER:

The Centennial Medal Contest was a *great success.* Dozens of testimonials said it was the best plan for increasing interest and gifts ever used. It made foreign missions vitally interesting. We will present the Centennial Medal (done in white metal oxidized like silver) to every person who will contribute 50 cents to any object under the American Board's work. In other words, your school can use this attractive method of developing interest in *your work abroad,* whatever it may be, (provided it is *regular* work under the Board).

In every case, arrange with us in advance. Write us about the plan.

EDUCATIONAL SECRETARY,
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Boston, Mass.

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By William E. Strong.

The new history of the Board, completing the full century, just printed, should go into every pastor's library and every Young People's Society. Over five hundred pages, with sixteen new maps, forty portraits, etc. $1.75 net, postage, 18 cents.

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